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ABSTRACT

The product of an Indian Studies program developed at Thornlea Secondary School in 1969 for grades 10-13, this curriculum aid includes the following: (1) Native Studies educational objectives (9 objectives including such specifics as "to demonstrate that Indians are not the 'cowboy and Indian' stereotype as perpetuated by many Hollywood movies and erroneous textbooks"); (2) major study units for Indian Studies (an outline under the headings of historical perspective and the Canadian Indian today which includes such topics as physical and cultural anthropology and the "reserve system" and "Indians in the city"); (3) Native Studies teaching approaches (chronological, seminars, audio visual, lectures and guest speakers, problematic, book reviews, documents, and field trips); (4) a selected Native Studies bibliography (73 annotated citations); (5) Indian periodicals and information sources (17 annotated citations); and (6) Native Studies audio visual guide (32 citations). (JC)

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CURRICULUM AID

TO

INDIAN STUDIES

THORNLEA SECONDARY SCHOOL

THORNHILL, ONTARIO.

RC009976

TABLE OF CONTENTS

Page

1. Introduction 1

2. Aims and Objectives in teaching of Indian Studies..... 3

3. Major Study Units: Indian Studies..... 4

4. Indian Studies - Teaching Approaches.....10

5. Selected Bibliography in Indian Studies..... 17

6. Indian Periodicals and Information Sources..... 25

7. Audio-Visual Guide..... 27

CURRICULUM AID TO INDIAN STUDIES

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1. INTRODUCTION

In the field of Canadian history, one area has been particularly neglected or - the study of the history of the Canadian Indian. Many elementary schools in the province of Ontario give the Indian a cursory glance only, a view which is too often misleading and superficial. Most secondary schools in the province have simply ignored the role of Canada's "first citizens".

Pierre Berton, in a fine one-week series devoted to "Indian Week" in 1969, documented just how poorly Indian history was being taught, if at all. After consultation with curriculum officials from the Ontario Department of Education in the spring of 1969, an Indian Studies program was instituted at Thornlea Secondary School in the fall of 1969. Since then, trimestered courses (13 weeks long) pertaining to Indian Studies (not just Indian history, but rather the full range of Indian culture) have been offered to students from year two (grade ten) to year five (grade thirteen).

Several reasons for teaching Indian Studies can be suggested. From the standpoint of interest, this course is quite popular with students, as they find the course topical, current, and meaningful - a field of study to which most of them relate quite readily. Moreover, the materials (books, films, field trips, speakers, etc.) available for teaching the course are in ever-increasing supply and generally inexpensive, a very practical consideration for the offering of any course.

On a different level of consideration, there is another justification for teaching Indian Studies. In Ontario at the present time, history and history courses are going through the same "growing pains" that confronted mathematics teachers a few years ago, that is, a complete revision of curriculum and, very often, course content. With more and more schools changing to a credit system with semestered and trimestered courses, there is a definite trend for history courses to be less chronological and survey in nature (ex. British history from prehistoric times to the death of Queen Victoria), and more thematic, topical, functional or problem-oriented. Furthermore, there seems to be less emphasis placed on political and constradtional history, and more emphasis on the sociological, economic, and cultural aspects of history. Similarly, studies in ethnicity and minority groups are being developed and taught by teachers interested in examining the Canadian "vertical mosaic".

Note: In this curriculum aid, the words "Indians", "Native People", and "Amerindians" are used interchangeably. Many Indians prefer to be known as native people, while others prefer the term Amerindians to distinguish themselves from those citizens from India. However, the term "Indian" is still used most frequently.

2. AIMS AND OBJECTIVES IN TEACHING INDIAN STUDIES

In his rationale for Indian Studies, Prof. R.J. Clark of Althouse College, makes the following observations:

"Amerindians were once proud, free peoples: technologically superior European cultures shattered diverse Amerindian cultural patterns. Today, Amerindians are vitally involved in defining their identity and role in various American societies. There is need for a new generation of informed and empathetic persons who can understand and respect Amerindians' wishes concerning their ultimate destiny. Stereotypes and misconceptions are rife: they should give way to realistic understanding after rational analysis of pertinent evidence."

It is relatively easy, however, to fall into the trap of focusing upon sensational yet relatively unimportant cultural details. Concern for teaching generalizations through logical inquiry and for transferring concepts on a cross-cultural basis should help with this difficulty: otherwise the worst form of antiquarianism could result.

More specifically, the overall aim of the course in Indian Studies at Thornlea is as follows: to acquire, through an historical approach, an increased understanding of the Indian in our present-day society.

It is highly unlikely that all history teachers will agree on aims and objectives for any course, but the following may be considered in addition to the introductory comments:

A. To help deepen the students' understanding of the social sciences.

B. To help students understand the nature of prejudice. In the Introduction of the book, Minority Canadians: Native Peoples, the editor asserts: "All Canadians at birth belong to either a majority or a minority group. Membership in the majority group is heavily dependent upon such physical and social attributes as white skin, English-speaking parents, and Christian ancestors who emigrated to Canada from a Western European industrial nation. All other Canadians belong to a variety of minority groups because they occupy a relatively disadvantaged power position in the Canadian social structure."

At first glance, it may not be apparent that minority groups are disadvantaged relative to the majority. It is commonly accepted by Canadians that their society is egalitarian. Immigrants have been drawn to Canada's shores by this ideology, seeking a higher standard of living as well as political and personal freedom. In spite of society's beliefs in fair play and the inherent worth and dignity of man, our society suffers from ethnic and social class prejudice and

...3

discrimination. This "ethnic and social class prejudice" is most assuredly shown towards Canada's native people.

C. To show the contributions which Indians have made to the Canadian way of life.

D. To illustrate a different system of values, that is, Indian values as contrasted with the white middle-class values that most of our students understand.

E. To show that the Indian's part in Canadian history must be seen in the contrast of the larger picture of Canadian growth and problems.

F. To show how and why the Canadian Indian has come to his present state of development.

G. To demonstrate that Indians are not the "cowboy and Indian" stereotype as perpetuated by many Hollywood movies and erroneous textbooks.

H. To show the high state of sophistication reached by many Indian tribes before white contact.

I. To illustrate the nature of Indian-White relations, both historically and in the present day.

3. MAJOR STUDY UNITS: INDIAN STUDIES

The following is intended to serve as a general overview or guide to most of the main areas of study in a course on Indian Studies. This section of the curriculum aid is intentionally brief. To include more would, in effect, necessitate the writing of a text in Indian Studies. No indication of time for each topic is included as this will naturally differ according to each teacher's preference, class ability, and student maturation. As a rule, elementary and junior high school students will likely relate more readily to the historical Indian and aspects of Indian culture. Senior high school students seem far more interested in problems facing the contemporary Indian and Indian-White relations, although these students also relate well to studying the Indian anthropologically.

A. Historial Perspective:

a) Introduction to anthropology - physical and cultural: concepts and basic terminology (acculturation, assimilation, pre and post-white man effects on Indian culture, that is, the effects of "contact" on the Indian way of life, etc.)

b) Physical Anthropology - topics would include: theories regarding Indian origins: physical characteristics and traits; concept of the "territorial imperative"; settlement patterns of Indians in the Americas and the nature of their migrations - why and how.

c) Cultural Anthropology - which in itself must be broken down into smaller components:

i. Archaeology - tools, identification of sites, dating techniques, classification and interpretation of evidence: participation in an actual "dig" (see section on field work).

ii. Indian cultural contributions to white society.

iii. Religious beliefs and practices.

iv. Language and communication.

v. Methods of subsistence - hunters; farmers: herders: fishermen: food processing, distribution, and consumption.

vi. Modes of dress.

vii. Types of housing.

viii. Concepts of justice, law, government.

ix. Travel and transportation.

x. Fine arts, recreation, and entertainment.

xi. Kinship, marriage, and the family.

xii. Military technology, armed forces, and war.

xiii. Education and socialization.

xiv. Social gratification.

It should be noted that, although the same basic pattern characterizes all cultures, meeting similar needs, each individual culture has a unique content in detail. One of the easiest ways to analyze a particular culture is to note "traits" related to the above conceptual categories.

...5

Furthermore, although there are more than fifty tribes in Canada, they can be arranged into seven geographic groups:

1. Algonkian Tribes of the Eastern Woodlands - including Cree, Ojibwa, and Algonkin.

2. Iroquoian Tribes of the Eastern Woodlands - including Huron and the Five Nations (Seneca, Oneida, Onondaga, Cayuga, Mohawk), Tuskarora.

3. Plains' Indians - including Blackfoot and Assiniboine.

4. Pacific Coast Indians - including Haida, Nootka, and Salish.

5. Plateau Indians of British Columbia - including Kootenay and Chilcotin.

6 Indians of the Subarctic - including Chipewyan and Dog-Rib.

7. The Eskimo.

Given the limitations of time and resources, it would be convenient to study the first four groups listed above on a comparative basis. By studying them this way, students quickly discover that it is impossible to stereotype Indians, and find that there are as many variations in Indian societies and cultures as there are in the "white world". ; The Hollywood-type of Indian is soon rejected as being false, if not completely ridiculous.

d) Indian-White relations - from the time of contact until about 1900: effects of the westward movement (in the United States) and metropolitanism (in Canada) on Indians; treaties and wars; great Indian leaders such as Tecumseh, Poundmaker, Sitting Bull, Pontiac, Geronimo, Crazy Horse, Chief Joseph, etc.

B. <u>The Canadian Indian Today</u>:

In his fine recent book, Indians in Transition, Gerald Walsh comments: "The historical study has shown that the Indians of Canada are a people who have been disinherited both territorially and culturally. Today they are a people who live uncertainly between two cultural worlds - the one consisting of the remnants of a traditional culture, shattered by that of the White Man, and the other the world of the White Man's culture. They are unable to return to the post. The march of historical events has made that impossible. Hitherto they have not been able to make a satisfactory adjustment to a world dominated by Whites. A few have entered the world of the White Man and have been successful in it, usually at the price

...6

of assimilation. Many do not wish to enter this world, especially if the price of admission is the sacrifice of their identity as Indians. Meanwhile, they remain second-class citizens.

But things are stirring. An increasing number of Indians are voicing dissatisfaction with their poverty, inferior social status, and the general hopelessness of their lives. They are becoming increasingly aware of what has happened to them in the past and how this has affected what they are today. The number who are angry and impatient is growing. They want a new deal and they want it soon. The demands of action will grow, as the rapidly growing Indian population intensifies pressure on the resources of the reserves.

The problem facing Canada is how to make it possible for Indians to live a full and satisfying life within Canadian society. It is a difficult problem. Whether it is fairly met and dealt with will be a test of Canada's claim to be a truly just and democratic society".

Furthermore, the preamble to the Statement of the Government of Canada on Indian Policy, 1969 (the so-called "White Paper") states: "To be an Indian is to be a man, with all a man's needs and abilities. To be an Indian is also to be different. It is to speak different languages, draw different pictures, tell different tales and to rely on a set of values developed in a different world.

Canada is richer for its Indian component, although there have been times when diversity seemed of little value to many Canadians.

But to be a Canadian Indian today is to be someone different in another way. It is to be someone apart in law, apart in the provision of government services and, too often, apart in social contacts.

To be an Indian is to lack power - the power to act as owner of your lands, the power to spend your own money and, too often the power to change your own condition.

Not always, but too often, to be an Indian is to be without a job, a good house, or running water: without knowledge, training or technical skill and, above all, without those feelings of dignity and self-confidence that a man must have if he is to walk with his head held high.

All these conditions of the Indians are the product of history and have nothing to do with their abilities and capacities. Indian relations with other Canadians began with special treatment by Government and society, and special treatment has been the rule since Europeans first settled in Canada. Special treatment has made of the Indians a community disadvantaged and apart.

Obviously, the course of history must be changed.

To be an Indian must be to be free - free to develop Indian cultures in an environment of legal, social and economic equality with other Canadians."

With the above general comments in mind, study topics such as the following might be examined in class:

a) The Indian Act and the Department of Indian Affairs - that is, the legislation regulating Canada's Indians (Because of the difficulty which most students have in reading the Act, the teacher should try to approach the Act thematically, perhaps to show the paternalism or how the Act violates certain human rights and dignity). Certain key sections from the Act should be studied, such as the definition of what is an Indian: reserve rights: taxation rights: alcohol restrictions: etc.

b) What is an Indian? - as defined in the Indian Act and the controversy today regarding the loss of status by many Indians.

c) The Reserve System - the administration and organization of Canada's 2,200 reserves.

d) Indian Education - the types of schools; reasons for high drop-out rate; nature of the education; assimilation into white schools; future prospects.

e) The Government's Indian Policy Statement, 1969 - the very controversial "white paper": proposals for changing the Indian Act: how realistic are these proposals?

f) The Indian Counter-proposals ("Citizens Plus") - Indian reactions to the "white paper"; Harold Cardinal's book, the Unjust Society; comments by prominent Indian leaders: views of the National Indian Brotherhood and the Union of Ontario Indians.

g) Treaties - how valid are they? Should they still be honoured? Case studies of specific treaties.

h) Discrimination in a white society - the nature of racial prejudice: studies from the Ontario Human Rights Commission.

i) Indians in the City - the problems of adjustment: assimilation: right or wrong?: role of institutions such as the Canadian Indian Centre of Toronto.

j) Indian Organizations - their roles and effectiveness: National Indian Brotherhood: Union of Ontario Indians; Indian-Eskimo Association: Individual band councils.

...8

k) The Metis in Canada - historical perspective; role of Louis Riel; the Metis today.

l) Rising Indian Militancy - the "Red Power" movement; role of individuals such as Harold Cardinal, Khan-Tineta Horn, George Manuel, Howard Adams, etc.: violence vs. non-violence in achieving aims of minorities: the strategy of Saul Alinsky (noted American sociologist who works with minority groups and the disadvantaged) and possible application to Canadian Indians.

m) Reserves: Merits and Defects - case studies of prosperous reserves such as Curve Lake and Caughnawaga and not-so-prosperous reserves such as Pikangikum: problem of dependency on whites; reserve development (arts and craft centres, marinas); facilities available.

n) Current issues - can be done as "current events" from recent newspaper and magazine accounts: the continuing controversy over the government "white paper"; prominent Indians in the news such as Chief Dan George.

o) Contributions of Canada's Indians Today - individual Indians such as Chief Dan George, George Clutesi, Duke Redbird, etc.

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4. INDIAN STUDIES - TEACHING APPROACHES

In the area of teaching Indian Studies, it is difficult for one individual to establish clear-cut and detailed procedures because implementation depends to a large degree on both the individual teacher and his students' ability and maturity. What follows, then, are teaching suggestions which must be developed and adapted by the teacher to suit his particular needs.

a) Chronological Approach

Since this course is part of the history program and perhaps particularly because many leading writers on this subject have stressed that understanding of the present situation depends on an accurate assessment of the past, it is essential that any meaningful course in Indian Studies examine the past and relate its many aspects to the present (ex., the evolution of Indian treaties in Canadian History and the controversy about their validity today). This does not mean that no discussion of the present problems may take place until the past has been studied,

but it does mean that the present situation cannot be studied in isolation - for example, simply as a current event. In fact, it might be useful first to establish an historic overview and then encourage movement back and forth between the past and present usually in examining specific issues. Many of the books and some of the films listed in this aid take this approach by examining the issue as it developed from earliest times to the present.

b) Seminars

This approach is generally more useful with senior grades of high school, although the "student report or project" method, so widely used in elementary schools, could be considered as well. The success of the seminar depends on the individual student presentation and, at times, falls flat. However, it provides on excellent opportunity for individual initiative and performance as well as an opportunity for evaluation of the students by the teacher. Advance teacher-student consultations about the exact limitations of the seminar are essential for success. Students who are generally quite introverted rarely perform well using this system.

c) Audio-Visual

The abundance of a good variety of excellent films from the National Film Board and a fine filmstrip series from the Royal Ontario Museum, makes it essential that they be used at every opportunity and in every type of lesson. Having students making use of such material and either integrating them into a specific lesson or in leading a discussion on a longer film can prove very valuable.

Videotapes are becoming increasingly useful for a course on Indian Studies: such tapes include: "Under Attack": with Khan-Tineta Horn (Mohawk militant from Caughnawaga Reserve) and Jean Chretien (Minister of Indian Affairs); "Encounter with Saul Alinski"; Pierre Berton show (especially a series in April, 1969, devoted to the Canadian Indian).

For more specific information about audio-visual resources consult the bibliography in this aid, as well as current audio-visual catalogues from publishers and film distributors. It should go without saying that the teacher must preview each film before showing it to his class, and, that audio-visual resources should be integrated into the course at strategic points, and not used merely for entertaining the class.

...10

d) Lectures or Guest Speakers

Once in a while the lecture method may be useful. For example, an introductory overview or a final summation might best be achieved through a lecture. In addition, specialized knowledge on a particular part of an issue might be handled in lecture style. Caution should be used in using this approach with junior students with limited attention.

As for guest speakers, several good sources may be tapped. Perhaps the best has been the speakers' bureau associated with the Indian-Eskimo Association. This bureau can usually provide speakers on almost any pertinent Indian topic. Furthermore, Mr. Basil Johnston (an Indian from the Cape Croker Reserve and a former high school history teacher) of the Royal Ontario Museum staff will speak to student groups. Other Indian speakers may be reached through the Union of Ontario Indians or Sainte-Marie Among the Hurons at Midland.

A word of caution - no Indian wants to be considered as a public curiosity; treat them with dignity and respect and they will be glad to talk to your classes, if, and only if, you show them that you and your students are sincerely interested in them as people and not as museum pieces.

e) Problems Approach

This method (often called patch method) can be a worthwhile alternative to the chronological method, especially if there is not the time to pursue every topic in depth. Specific issues pertaining to Canadian Indians could be examined at considerable length. Several books cited in the bibliography are very helpful if this method is used. Because of the vast range of topics within the sphere of Indian Studies, there is the necessity for being selective. The problems approach is highly recommended. E.M. Lewis in her book, Teaching History in Secondary School, has justified this method by asserting that the "choice.....is not between knowledge of many topics or of few, but between understanding of a few or almost none." Miss Lewis' comments would apply to a course in Indian Studies.

f) Book Reviews

Book Reviews (not merely reports retelling the story) may be handled in several ways. However, it is best to tie these in with class activities. Vigorous discussions based on books like The Unjust Society, Reservations Are for Indians, and The Only Good Indian are useful. In addition, books of conflicting viewpoint may be prepared for discussion and seminar. A good solid critical book review can serve as an excellent means of supplementing the "required or core" reading.

g) Documents

Many original documents allow students to do their own analysis of particular issues. For example, original treaties may be studied and discussed, thus giving students an opportunity to act like professional historians. The "Jackdaw" set on Indians in Canada are a good starting point for source materials.

h) Field Trips

Field trips can be a very valuable part of a course in Indian Studies, but they must be carefully planned well in advance to avoid being "just a day's outing for the kids" or a "holiday away from school". Unfortunately, many field trips are so poorly planned that the educational aspects of such a trip are sadly lacking.

Usually, arrangements can be made to visit nearby reserves (reservations in the United States) by writing directly to the chief or band administrator explaining the nature and purpose of the visit. Understandably, Indians do not want to think that they are on exhibition. However, most reserves are very co-operative if the nature of the visit is educational, well planned, and supervised.

A field trip to an Indian reserve can serve several purposes. Students interested in a band's type of government could arrange to talk to the chief, band administrator, or councillors. Students studying Indian education could visit the school's facilities on the reserve, talk to teachers and students, and perhaps visit an "integrated" school nearby.

Some of the reserves have Indian arts and craft shops where students can buy Indian handicraft or watch items being made. An excellent shop to visit is Cliff Whetung's Ojibway Crafts Shop at the Curve Lake Reserve near Peterborough.

If a course is more historical than contemporary, there are many possible sites to visit. One of the most outstanding areas in Ontario for Indian history is known as Huronia in Simcoe County, in and around the town of Midland. The Indian village and museum in Midland show students what a Huron village looked like in the early 1600's. Sainte-Marie among the Hurons, located just outside Midland, is an authentic reconstruction of the original Jesuit mission and Huron settlement. The director of the Huronia Historical Sites, John Sloan, and the director of Sainte-Marie, Paul Delaney, and Sainte-Marie's public relations officer, Ted Leonard, are most

...12

helpful in organizing school programs centred around the facilities at Sainte-Marie, and in providing resource personnel for topics from Indian archaeology to contemporary Indian issues. Across the highway from Sainte-Marie, Jesuit priests from the Martyr's Shrine will give brief talks to student groups about the work of the Jesuits among the Hurons in the 1600's.

In Toronto, a visit to the Royal Ontario Museum's Fine Indian exhibit will reinforce other field work or class study. The curator of the ethnology department there is Dr. Edward Rogers and trips can be arranged through the educational department. Also, the Indian-Eskimo Association of Canada has a very good collection of books, magazines, articles, clippings, and pictures related to all aspects of Indian history and culture. Teachers in the Metro area can arrange to have students do research in the I.E.A. (Indian-Eskimo Association, 75 Victoria St., Toronto, Ontario) offices. A similar trip can be set up to the Indian Affairs Branch office in Toronto or the Department of Indian Affairs and Northern Development in Ottawa.

Other areas in the province for field work are listed in the Ontario Department of Education's "Multi-Media Resource List: Eskimos and Indians".

The following is an outline of a three-day field trip which has been used several times. The cost per student (with all meals, transportation, and lodging, entrance fees, etc.) from Toronto return is about $35.00. This trip is usually made on a Saturday, Sunday, and Monday. That way, students miss only one day of school, and the sites have fewer school groups with which to contend. Portions of this trip may be modified to suit your own needs.

For further details, contact the tour reservation co-ordinator at Sainte-Marie.

Suggested itinerary for a Three-Day Field Trip:

DAY 1: 8:00 a.m. - Departure from school (times are given for schools about 100 miles from Midland)

Route: Highways 400, 93, 27 and 12 through Midland to Little Lake Park.

10:00 - 11:30 a.m.

- Visit to Huron Indian Village and Huronia Museum.

11:45 - 12:45 p.m.

- Martyr's Shrine on Highway 12 across from Sainte-Marie, Contact: Rev. Phelan.

12:45 - 1:30 p.m.

- Lunch (brought from home) on the Shrine grounds or cafeteria.

1:30 - 5:00 p.m.

- Sainte-Marie among the Hurons - film for Orientation: interpretative tour of the site with emphasis on seventeenth century Indians at Sainte-Marie and their relations with the French; newly opened (May, 1971) museum: individual exploration, sketching, etc.

Nights spent at nearby lodges (such as Rawley Lodge or Arrow-wood Lodge at Port Severn) with suppers and breakfasts at the lodge and packed lunches. The first evening discussion might centre around the role of the missionaries in Huronia. Jesuits from the Shrine could be invited. The second evening discussion might be with invited Indians from neighbouring reserves (Christian Island, Rama, Parry Island, etc) on more contemporary issues.

DAY 2: - 10:00 a.m. - Mass in the Indian Church of St. Joseph at Sainte-Marie (optional, but most students will find this worthwhile).

11:00 a.m. - Interpretation of a partially-excavated Indian village near the shrine, followed by lunch.

1:30 - 4:00 p.m.
- Wye Marsh Wildlife Centre - to see how the Indians adapted to their environment.

DAY 3: - Entire day spent at a nearby reserve to study: band administration; education; arts and crafts; reserve development; individual explorations and work projects.

COMMENT: There are many advantages of a trip of this nature. First, it allows students to have a total experience for three full days and covers the full spectrum from Indian archaeology to first contacts with whites to reconstructed sites to natural habitat to contemporary issues to Indian resource personnel. Many months after taking such a trip, students still comment on how worthwhile and valuable their excursion was.

5. SELECTED BIBLIOGRAPHY IN INDIAN STUDIES

The following list of books is not intended to be exhaustive or definitive, but rather represent titles which have proven to be effective in schools. Books which are available in paperback editions are marked with an asterisk (*).
FOR A MORE COMPREHENSIVE LIST, REFER TO THE ONTARIO DEPARTMENT OF EDUCATION'S "MULTI-MEDIA RESOURCE LIST ON ESKIMOS AND INDIANS", ESPECIALLY FOR BOOKS WHICH ARE MORE SUITABLE FOR ELEMENTARY SCHOOLS.

a) General Texts and Reference Works

American Heritage. The American Heritage Book of Indians, (Simon & Schuster, 1961) - a well-illustrated, but expensive reference book that concerns itself primarily with Indians of the United States; organized on a regional basis.

Brandon, W. The American Heritage Book of Indians, (Dell, 1964) * -a companion study to the book mentioned above: devoted mainly to U.S. Indians: the detail in this book will limit its usefulness to senior students: good general survey from earliest times to the present, but rather thin on the twentieth century.

Collier, J. Indians of the Americas, (Mentor, 1947) *
a general survey of all Indian groups in the Americas from prehistory to the present: very limited value for studying Canadian Indians, but a useful starting point.

Driver, H. Indians of North America (U. of Chicago, 1969) *
one of the most outstanding general reference works; offers a comprehensive comparative description and interpretation of native Indian cultures from the Arctic to Panama; well organized under such headings as: culture areas, subsistence patterns, clothing, crafts, marriage and the family, personality and culture : highly recommended.

Farb, P. Man's Rise to Civilization, (Avon, 1969) *
a best seller: the thesis about cultural evolution involves an interesting, straight forward anthropological account of the variety of Indian and Eskimo cultural experience in the Americas; senior students.

Forbes, J.ed. The Indian in America's Past, (Prentice-Hall, 1964) *
a helpful selection of comment spanning first contacts, land seizures, frontier clashes, attempts to introduce slavery, official policies of the U.S. government and a wide collection of comments by native Americans; section on first contacts is particularly good.

...15

Hagar. W. American Indians, (U. of Chicago, 1961) *
-good, brief general survey: organized according to regional groupings.

Jenness, D. Indians of Canada, (Queen's Printer, 1967)
-first published in 1932, this is still the standard reference work on Canadian Indians: well documented and beautifully illustrated, its clear organization and fine scholarship makes this book almost indispensable: weakened by lack of information on contemporary Indians: price of $7.75 will likely make this book's use as a text prohibitive.

Jenness. E. The Indian Tribes of Canada, (Ryerson, 1966) *
-a very brief history of Canadian Indians: organized according to regional groupings: based largely on her husband's book cited above; of little value on present developments.

Josephy. A. The Indian Heritage of America, (Bantam, 1969) *
-an excellent anthropological and historical survey of Indian experiences in the Americas, widely acclaimed, but perhaps too difficult except for senior students.

LaFarge. O. A Pictorial History of the American Indian, (Crown, 1954)
-a profusely illustrated book which depicts all aspects of Indian life: excellent source book for students doing research projects on Indian culture.

Leechman. D. Native Tribes of Canada, (Gage, 1956)
-a very comprehensive survey of the seven chief groups of Indians and Eskimos in Canada: approaches the topic from an anthropological point of view: highly recommended for grades seven to ten.

Marriott. A. & Rochlin C. American Epic: The Story of the American Indian, (Mentor, 1970) *
-an excellent chronicle of the tragedies and triumphs of the North American Indians from the pre-Columbian migrations to today's "Red Power", takes as its point of view the effects of European and Euro-American contacts on interrelations among the cultures of the New World; fine brief analysis.

Owen. R. (ed.) The North American Indians: A Source Book, (Macmillan, 1967)
-a superb collection of materials that might not otherwise be available; highly recommended as a reference book even though rather expensive.

Rogers. E. Forgotten Peoples, (Royal Ontario Museum, 1970) *
-a brief description of the cultures of Canada's Indians and those of other primitive societies throughout the world.

Spicer. E. A Short History of the Indians of the United States, (Van Nostrand, 1969) *
-"unique in that it proceeds from the standpoint of Indian-Indian relations, both within communities and among different nations, and treats relations with whites as only one factor of Indian history," first-rate source material.

Stirling, M. et al. National Geographic on Indians of the Americas, (National Geographic Society, 1966)
-a well illustrated anthology of the Indians of both North and South America: done in the superb National Geographic style.

Symington, F. The Canadian Indian, (McClelland & Stewart, 1969)
-as the sub-title indicates, this is the illustrated history of the great tribes of Canada: very expensive, but every school library should have a copy: outstanding illustrations: highly recommended.

b) Monographic Studies

Note: While many of the general texts listed above often have excellent information on specific topics, monographs such as those listed below should be consulted for depth analysis.

Andrist, R. The Long Death: The Last Days of the Plains Indians, (Macmillan, 1969) *
-a fully documented history of the military conquest of the Plains Indians in the United States: takes a pro-Indian, anti-White point of view: excellent case study.

Brown, D. Bury My Heart At Wounded Knee, (Halt, Rinehart & Winston, 1970)
-a best seller in 1971: "an Indian history of the American West, battle by battle, massacre by massacre, broken promise by broken promise;" a remarkable book which has been called "one of the most important contributions to the history of the frontier ever published:" highly recommended.

Bumford, S. Without Reserve, (Little, Brown, 1969)
-describes the author's visits to Indian reserves in Northwestern Ontario: very readable if somewhat biased view of Ontario reserves.

Cardinal, H. The Unjust Society, (Hurtiq 1969) *
-an Alberta Indian leader presents his views on how the Indians of Canada have been betrayed and cheated by the white society: an important book by one of Canada's foremost Indian spokesman: highly recommended.

Clutesi, G. Potlatch, (Gray's Publishing, 1969)
-written by a prominent Canadian Indian author, this book tells the story of a fascinating West Coast Indian custom: recommended especially for younger students.

Clutesi, G. Son of Raven, Son of Deer, (Gray's Publishing, 1967)
-tales and fables of the West Coast Indians: junior students will enjoy this book.

...17

Cranston, J. Huronia: Cradle of Ontario's History, (Huronia Historical Sites Assoc., 1959) *

-a brief, but informative booklet with illustrations by C.W. Jefferys: insights into the Huron Indians and their relationships with whites.

Deloria, V. Custer Died for Your Sins, (Avon, 1970) *

-written from the Indian point of view, this book is, in essence, an Indian manifesto of grievances: recommended for senior students: a thoughtful and provocative work.

Elliott, J. ed. Native Peoples, (Prentice-Hall, 1971) *

-series of articles devoted to Indians, Eskimos, and Metis; "illustrates the dynamics of prejudice and discrimination and analyses the institutional structures responsible for the continuance of minority groups in our complex society," senior students only.

Gooderham, K. ed. I Am An Indian, (Dent. 1969) *

-this anthology of the writings of Indian people presents much information about the life of various Canadian Indian tribes in the past and present: first-rate collection.

Hayes, J. Wilderness Mission, (Ryerson, 1969)

-traces in narrative and picture the story of Sainte-Marie among the Hurons at Midland, Ontario from the time of the Hurons and Jesuits in the 1640's to the present restored site; a good reference for students involved in field work.

Hofsinde, R. Indian Games and Crafts, (Morrow, 1967)

-a description of the many different Indian games and crafts for junior and intermediate students.

Jefferys, C. The Picture Gallery of Canadian History, (Ryerson, 1942) 3 vol.

-these sketches, particularly in Vol. 1, are appropriate for transparency prints to use on an overhead projector: precise drawings and short notes present Canadian history through its buildings, household articles, etc.

Josephy, A. The Patriot Chiefs, (Viking, 1969) *

-biographical studies of nine great Indian chiefs: recommended.

Jury, W. & E. Sainte-Marie among the Hurons, (Oxford, 1954) *

-a detailed account by the archaeologists who directed the reconstruction of Sainte-Marie: good study for students interested in archaeology.

...18

Johnston, C. The Valley of the Six Nations, (U. of Toronto, 1964)
-the Six Nations are the focus of this study· brief, helpful, background narratives are followed by documents dealing with the period of contact, the migration to the Grand River Valley, the disputes about titles, the War of 1812, Christianity in the Longhouse, and a general overview.

Levine, S. & Lurie N. eds. The American Indian Today, (Pelican, 1970)*
-series of articles or case histories which examine the specific problems confronting Indians in various parts of the United States: recommended for senior students only.

Lewis, R. Indians of the Plains, (Doubleday, 1954) *
-a comprehensive study of the prehistory and culture of Indian tribes of the Great Plains: senior students.

McCamble, J. First Citizens, (Scholastic Books, 1970) *
-a brief booklet for junior students: portrays various aspects of Indian life from prehistory to the present: well illustrated and useful.

McFeat, T. Indians of the North Pacific Coast, (McClelland & Stewart, 1965) *
-West Coast Indian life is dramatized and discussed in a series of readable reports and papers.

Momaday, N. Scott House Made of Dawn (Signet, 1969) *
-a 1969 Pulitzer Prize Winner for fiction: "the magnificent, heartbreaking novel of a proud stranger in his native land—the American Indian, superb," senior students only.

Morriseau, N. Legends of My People, the Great Ojibway, (Ryerson, 1965)
-historical fact, legend and lore attractively illustrated by the author who is an Ojibway artist: recommended for junior students.

Quimby, G. Indian Life in the Upper Great Lakes: 11,000 B.C. to A.D. 1800, (U. of Chicago, 1960)
-detailed and mature study of the cultural history of the ancient Indians and their descendants· recommended for senior students interested in archaeology and cultural anthropology.

Robertson, H. Reservations are for Indians, (James Lewis & Samuel, 1970)*
-a journalist by profession, Miss Robertson has a penchant for dispassionately viewing the current scene on certain Canadian Indian reserves: bureaucratic stupidity, squalor, wholesale exploitation of humans, cultural impasses: her data and observations cut to the heart of horrible quandaries· however, she has no facile panaceas in mind: a biased but provocative study.

...19

Sheffe, N. Canada's Indians, (McGraw-Hill, 1970) *
-a collection of articles, mainly from newspapers, encourages consideration of problems facing Canadian Indians today, and possible solutions for those problems: recommended.

Tooker, E. An Ethnography of the Huron Indians, 1615 - 1649, (Huronia Historical Development Council, 1967) *
-an excellent ethnography of the Hurons canvassing almost every aspect of their cultural existence prior to and including contact: all data are painstakingly footnoted: highly recommanded for senior students.

Trigger, B. The Huron: Farmers of the North, (Holt, Rinehart & Winston, 1969) *
-a sound academic study which would readily complement Tooker's book; a careful anthropological study of the Hurons: well organized and quite readable.

Underhill, R. Red Man's Religion, (U. of Chicago, 1965)
-the study of Indian religious beliefs: an outstanding book.

Walsh, G. Indians in Transition, (McClelland & Stewart, 1971) *
-a valuable book which examines the nature of the Indian problem, the roots of the problem, and possible solutions: highly recommended.

Waubageshig, ed. The Only Good Indian , (New Press, 1970) *
-collection of essays, poetry, and drama written by Indians, analyzing and suggesting a variety of remedial actions for the present plight of Indians in Canada today: the bitter rhetoric of several accounts lends support to the editor's contention that many native Canadians feel that the majority of Canadians still believe that "the only good Indian is still a dead one" — spiritually, economically, and socially: contains a lengthy excerpt from "Citizens Plus", the so-called "Red Paper" which would be helpful in analyzing contemporary issues.

c) Documentary Studies, Articles, and Government Reports

Canada - Department of Indian Affairs and Northern Development has published (Queen's Printer) several useful booklets including:

The Canadian Indian, (1966)

Indian Affairs: Facts and Figures (annually)

Linguistic and Cultural Affiliations of Canadian Indian Bands (1967)

a series of historical review booklets *

Indians of the Yukon and the Northern Territories (1965)

...20

Indians of Quebec and the Maritime Provinces (1966)

Indians of the Prairie Provinces (1967)

Indians of British Columbia (1967)

Indians of Ontario (1967)

Office Consolidation of the Indian Act (1963) *
-this is the actual legislation which presently controls the lives and destiny of Canada's Indians: an essential document to study and understand.

Statement of the Government of Canada on Indian Policy, 1969 *
-the famous (or infamous) "White Paper" which has caused such a controversy among Indians and Whites alike: proposals by the government for changes in the existing Indian Act: a valuable document for class discussion and debate.

Canadian Broadcasting Corporation. The Way of the Indian, (C.B.C., 1963)*
-an edited transcript of thirteen documentary broadcasts on the Indian question.

Canadian Corrections Association. The Indians and the Law, (Queen's Printer 1967) *
-a survey of legal rights and obligations prepared for the Department of Indian Affairs.

Hawthorn, H. ed. A Survey of the Contemporary Indians of Canada, (Queen's Printer, 1966-7), 2 vols. *
-detailed reports on Indian economic, political, educational needs and policies: excellent source material although the data are quickly dated.

Healing, S. ed. The Jesuit Relations and Allied Documents, (McClelland & Stewart, 1963) *
-a selection of Jesuit reports which give interesting insights into Great Lakes Indian culture as well as the Jesuit martyrs.

Rogueneau, P. Shadows Over Huronia, (Martyrs' Shrine, 1965) *
-written by a Jesuit priest who was in Huronia in the 1600's; fascinating first-hand account.

Rogers, E. Indians of Canada, (Clarke, Irwin) *
-one of the "Jackdaws"; interesting collection of documents, including treaties.

Trigger, B. The Impact of Europeans on Huronia, (Copp Clark, 1969) *
-primary documents relating to Huronia, the Hurons, and the effects of European contact on the Indians: a fine selection.

...21

6. INDIAN PERIODICALS AND INFORMATION SOURCES

"Multi-Media Resource List on Eskimos and Indians"

-this list, published in 1969, and its supplement, published in 1970 should be the starting point for teachers seeking further information on Indians. Many worthwhile items have been omitted from this guide simply because they were already available in the "Multi-Media Resource List." The list and its supplement are available from: Ontario Department of Education, Mowat Block, Queen's Park, Toronto 182, Ontario (Curriculum Branch).

Department of Indian Affairs and Northern Development

-Parliament Buildings, Ottawa, Ontario and/or Government of Canada, Indian Affairs Branch, 1849 Yonge St., Toronto, Ontario - either address can provide booklets and pamphlets pertaining to Canada's Indians. Some material is free, while other literature is available through the Queen's Printer at nominal rates: worthwhile sources for the official government position regarding Indians (ex. the Indian Act and the so-called "White Paper" on Indians of 1969).

Indian-Eskimo Association of Canada

-277 Victoria Street, Toronto, Ontario - has many publications available at nominal charge; a speakers' bureau that can provide speakers for classes: a first-rate library of books, periodicals and files which can be used by teachers and students in the general Metro area, including York County.

Education Department, Royal Ontario Museum

-100 Queen's Park Crescent, Toronto 181, Ontario - in addition to its outstanding Indian exhibits which should be visited by all students studying Indian history or culture, the museum has many publications available for purchase: also, on the ROM's staff is Mr. Basil Johnston, an Indian from the Cape Crocker Reserve near Owen Sound and a former high school history teacher who is available to speak at schools: the ROM's curator of its ethnology department is Dr. E.S. Rogers, one of Canada's foremost Indian scholars.

Canada Studies Foundation

-252 Bloor St. W., Toronto, Ontario, (Mr. Donald Smith, Project Officer) - has compiled a list as of January 26, 1971 entitled "Indian Studies Programmes in Canadian Schools. This list, which was also published by the Dominion Bureau of Statistics, contains the following:

Programs and projects for elementary and secondary schools, Indian Studies resource centres, programs in universities and colleges, and special projects in Indian Studies. Information about a particular school's program can usually be obtained by writing directly to that school.

Sainte-Marie among the Hurons

-R.R. #1, Midland, Ontario - can be relied on to help teachers plan field trips to the Midland area (Huron Indian Village, Sainte-Marie, Huronia Museum, Martyrs' Shrine) and also arrange for Indian resource personnel to meet with school groups.

Canadian Indian Centre of Toronto

-210 Beverley Street, Toronto, Ontario - a centre for urban Indians.

"Operation Beaver"

-Canadian Council of Churches, 40 St. Clair St., E., Toronto, Ontario.
-plans interesting summer work programs involving reserves across Canada.

Ontario Human Rights Commission

-74 Victoria Street, Toronto, Ontario.

Canadian Civil Liberties Association

-62 Richmond Street West., Toronto, Ontario.

United States Department of the Interior, Bureau of Indian Affairs

-Washington, D.C. - can provide list of its publications which are available through: Superintendent of Documents, U.S. Government Printing Office, Washington, D.C., 20402.

The National Congress of American Indians

-1366 Connecticut Avenue, N.W., Washington, D.C., 20036.

The National Indian Youth Council

-P O Box 118, Schurz, Nevada, 89427.

Indian News

-a monthly newsletter which gives official government policy on Indian Affairs: available from Department of Indian Affairs and Northern Development, 400 Laurier Avenue West, Ottawa, Ontario.

National Indian Brotherhood

-Ottawa, Ontario - this body is the offical representative group for Canada's Indians: newsreleases and copies of "Citizens Plus," the so-called "Red Paper" are usually available from their national headquarters.

...23

Native People

-one of the best Indian newspapers in Canada· available from: Alberta Native Communications Society, #307 - 100 Avenue Building, 100 Avenue and 104 Street, Edmonton, Alberta.

Indian Akwasasne Notes

-reproductions of articles from other publications dealing with Indians: a first-rate source· from: Cornwall Island Reserve, P.O. Box 435, Rooseveltown, N.Y., 13683

7 AUDIO-VISUAL GUIDE

This guide is not meant as an exhaustive list of audio-visual materials on Indian Studies. Rather it includes only those items which have been field tested and used successfully in a variety of lessons. Teachers are advised to contact the publishers in order to acquaint themselves with details of distribution of these materials and others.

c) Films

Note: Films which are available from York County's Audio-Visual Centre in Maple, Ontario are indicated with an asterisk (*) and the catalogue number is also indicated. Films ordered from NFB should be done by individual schools, not the AV Centre at Maple.

Distributor: National Film Board
1 Lombard Street
Toronto, Ontario.

Age of the Buffalo (14 minutes) * 06095

-a vivid recollection of the free west of the North American Indian and the vast heres of buffalo that once thundered across the plains: from animation cameras, paintings of the mid-1800's create a convincing picture of the buffalo hunt, both as the Indians and, disastrously, the white hunters practised it.
-best suited for grades 4 to 9.

Ballad of Crowfoot (11 min.) *

-stills and clips from the National Archives are combined with a song composed by the Indian film-maker, Willie Dunn, to tell of a century of conflict between native population and white society.
-excellent film to introduce a course in Indian Studies, especially for high school students as the film gives a broad and swift overview to the whole history of Indian-White relations.

Because They Are Different (28 mins.) * 07001

-a frank appraisal of the life of the Indian in Canada today and of what hampers the integration of Indian children into Canadian schools: people close to Indians - school teachers, storekeepers, and others - comment from their knowledge of the circumstances of these people, especially of their poverty and their pride.
-grades 9 to 13.

Caribou Hunters (18 mins.) * 06119

-a group of Indian hunters and their dog teams move with the herds and trap the smaller animals of the forest and stream: focal point is the trading post where they trade their furs for essentials.
-grades 4 to 9.

Circle of the Sun (29 mins.) * 07037

-one of the last gatherings of the Blood Indians of Alberta. The film shows exciting spectacle, but more important is its reflection of the predicament of the young generation - those who have relinquished their ties with their own people but have not yet found a firm place in a changing world.
-grades 7 to 13.

Encounter With Saul Alinsky, Part II: Rama Indian Reserve (29 mins.)

-the renowned American community organizer discusses contemporary social problems with Indians in the movement for minority rights. The Indians question many of the values inherent in the white man's culture, which are assumed by many community organizers to provide the Indian with a sufficient incentive to change his way of life.
-a very good film for mature high school students.

Fur Country (22 mins.) * 06179

-the historic past of Moose Factory on James Bay is still a centre of Canada's fur trade. George, an Indian trapper, goes out from the post to visit his trap lines. Bivouacking in the open, in bitter cold, he traps mink and beaver, skillfully skinning the animals and drying the pelts. Back at the post, he sells his furs to the trader.

Geronimo Jones (20 mins.) *

-Geronimo Jones is a young Papago Indian boy living on a reservation in Arizona. His grandfather, a descendant of the Apache chief, Geronimo, tells the boy stories of past greatness and gives him a treasured medallion. Persuaded by a storeowner, the boy trades his gift for a television set for his grandfather. Shaken by what he sees on the television of the rape of the Indians, the boy is caught between two cultures.
-grades 7 to 13.

Glooscap Country (14 mins.) * 06007

-the rich scenic panorama of Nova Scotia's Minas Basin gives substance to the ancient Micmac Indian legend of Glooscap, an Indian god who was believed to live on what is now Cape Blomidon and perform magic for his people.
-grades 3 to 6.

High Steel (14 mins.) * 06137

-a view of the Mohawk Indians of Caughnawaga, near Montreal, famed for their skill in erecting the steel frames of new skyscrapers. The film shows their nimble work high above the pavement, but there are also glimpses of the quieter community life on the old Caughnawaga reserve.
-grades 6 to 10.

Haida Carver (12 mins.)

-on Canada's Pacific coast this film finds a young Haida artist shaping miniature totems from argilite. The film follows the artist to the island where he finds the stone, and then shows how he carves it in the manner of his grandfather who taught him.
-grades 6 to 10.

Indian Dialogue (28 mins.)

-a group of Indians discuss the problems and aspirations of their people in Canada today. Concern is expressed by the Indian as he finds himself caught between his traditional patterns of living and a new kind of life based on the white man's knowledge and values. The group discusses the Indians' perception of the white man's world; their concern for the loss of the Indian culture in the process of adapting to the white man's ways; the forces which prevent the Indian from participating fully and competing equally in Canadian society.
-grades 7 to 13.

Indians of the Plains: Life in the Past (11 mins.) * 05261

-a brief film depicting various aspects of the Plains Indians and their culture· good general overview for younger students.
-grades 4 to 9.

The Indian Speaks (40 mins.)

-a film about Indians in many parts of Canada who are concerned about preserving what is left of their own culture and restoring what is gone. It is the consciousness of the Indian tradition slipping away, with nothing equally satisfying or significant to take its place, that this film discovers wherever it goes.
-grades 10 to 13.

The Longhouse People (23 mins.)

-the life and religion of the Longhouse People. We see how the Iroquois of today still maintains a link with his proud past. The film shows a dance for rain, a healing ceremony, and a celebration of a newly chosen chief.
-grades 6 to 10.

The Loon's Necklace (11 mins.) * 05229

-an Indian legend that explains the white band around the black neck of the loon: a very artistic film portrayal.
-grades 4 to 13.

The People at Dipper (18 mins.)

-a film showing life among the Chippewayen Indians of a reserve in northern Saskatchewan where new ways of living do not conflict with the traditional activities.
-grades 7 to 13.

People Might Laugh At Us (9 mins.) * 05057

-on a reserve in the Baie des Chaleurs region of Quebec, Micmac Indian children make birds and dolls of brightly coloured paper which they hang in trees, but they are reluctant that visitors should see them claiming, "people might laugh at us." The film is without comment except for the background music.
-grades 9 to 13.

Pikangikum (9 mins.) * 05235

-a short theatrical film, in the form of a journal, of the Pikangikum Indian Reserve in northern Ontario. The film depicts the activities and the way of life of the native people, through the use of actual drawings by Toronto artist, John Gould.
-grades 7 to 13.

Pow Wow at Duck Lake (14 mins.)

-an Indian jamboree at Duck Lake, Saskatchewan, sets the stage for the candid expression, by Indian leaders, of their impressions of the Indian "problem" in Canada. A lively encounter between a priest who teachers in an Indian residential school and a group of Indians vividly exposes some of the limitations of Indian education today. The film is noteworthy in that the aspirations of the Indian people are frankly presented in their own words.
-grades 9 to 13.

Sainte-Marie Among the Hurons (27 mins.) * 07166

-this film, used as part of the orientation program at Sainte-Marie, depicts the construction of and life at Sainte-Marie between 1639 and 1649.
-grades 4 to 10.

These Are My People (13 Mins.)

-spiritual leaders of the Six Nations explain principles of their ancient beliefs and show willingness to share their peaceful philosophy with others.
-grades 10 to 13.

This Land (57 mins.)

-according to the Nishga Indians of Northern British Columbia, white people have no right to sing, "This Land is Our Land." How and why that right is being challenged is well documented in this film.

Trail Ride (20 mins.) * 06176

-boys from the city get a taste of the life of a cowboy. The film catches the enthusiasm and humour of this riding holiday in which "tenderfeet" quickly become horsemen, ride herd, help brand calves and, best of all, spend a night in the tepees of the Blood Indians.
-grades 4 to 9.

The Transition (17 mins.)

-the problems of adjustment that one Indian boy has when he decides to leave his home reserve and live in a large city: a fine film that shows the difficulties often encountered by the urban Indians.
-grades 7 to 13.

b) Filmstrips

In addition to the filmstrips listed in the "Multi-Media Resource List" issued by the Ontario Department of Education, the following filmstrips are highly recommended.

Distributor: Visual Education Centre
95 Berkeley Street
Toronto 229, Ontario.

Canada's First People - The Indian

-an introduction, from first migration of the Indian to North America, showing the development of regional cultural patterns in five main areas of Canada.

People of the North Pacific Coast

-a picture of people of leisure and wealth. Complex, sophisticated socially and artistically creative, the Pacific Coast Indians were among our first townsmen. This filmstrip shows their way of life prior to contact with Europeans.

People of the Plains

-the pre-European life of the Plains Indians - Canada's first horsemen, whose herds were buffalo and whose food, clothing, bedding and shelter all came from this abundant source.

People of the Sub-Arctic

-shows how the Barren Ground Indians conquered this rugged area, and how the marked difference of environment brought differing social and religious results.

The Algonkians: Eastern Woodland Indians

-more hunting and fishing people, but this time in a more temperate zone. Food-gathering and cooking, and the more leisured pursuits are shown in this account of the life of the Algonkian tribes of the eastern woodlands.

The Iroquois-Huron Nations: Western Woodland Indians

-these people were builders of villages and palisades and cultivators of corn, squash, bean - all ordered by a 13 moons calendar.

NOTE:

The filmstrips listed above are part of a new multi-media kit for junior and intermediate grades entitled, "Indians of Canada". Each filmstrip is a thorough illustration of the life of each culture area as it used to be, and concludes with a short sequence of modern views. Each filmstrip is accompanied by illustrated booklets which provide additional information on each culture area. The filmstrips are in colour, have captions, and are about 50-55 frames in length; priced at $5.00 each.

c) Special Sets

Indian of Canada

-a multi-media kit for junior and intermediate grades produced by the National Film Board and the Royal Ontario Museum. The kit contains:

1) Six full-colour filmstrips (mentioned above).
2) Six well-illustrated booklets that supplement the filmstrips.

3) Six slide sets employing archival photographs and contemporary paintings to illustrate key aspects of Indian life. The sets, of ten slides each, are entitled:

Indians of Canada - Paul Kane (1810-1871)

Plains Indians - George Cotlin (1796-1872)

Indians of Canada: Religion

Indians of Canada: Food Gathering

Indians of Canada: Transportation

Indians of Canada: House Types

4.) Two large wall charts, in colour, displaying Indian arts and crafts.
5) One copy of E.S. Rogers' book, Forgotten Peoples (see bibliography section.)

Note: The complete kit sells for $60.00 although parts of the kit may be purchased separately from the distributor:

Visual Education Centre
95 Berkeley Street
Toronto 229, Ontario.

Other related Indian filmstrips, slides, and 8 mm loop films are available from the same source. Write for a complete catalogue.

The Indian Studies File

-this kit, developed by the Ontario Institute for Studies in Education, is an extensive, but expensive (300.00) collection of films, filmstrips, pamphlets, fliers, posters, newspapers, documents, scrapbooks, maps slides, picture packs, tapes, and recordings. The material is suitable for grades ranging from seven to thirteen. For more information, write to: The Ontario Institute for Studies in Education, 252 Bloor Street, W., Toronto 5, Ontario.

Multi-Media Kit on Contemporary Indians

-this kit was developed through a grant given by the Union of Ontario Indians. Unlike the other two kits which are largely historical, this kit focuses on contemporary Indian issues. The kit is designed to fit the needs of the public school student on a two level approach. Material is supplied that is applicable in the early elementary years in order to break down the misconception children have about Indians as well as material for the upper grades. The Kit costs $65.00 and may be ordered from:
Indian-Eskimo Association of Canada
277 Victoria Street
Toronto 200, Ontario.